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The Apostolic Commission

A SERMON

IN S. GEORGE'S CATHEDRAL, CAPETOWN, AT THE CONSECRATION OF THE

RIGHT REV. W. M. CAMERON, D.D.,
COADJUTOR-BISHOP OF CAPETOWN,

ON S. MATTHIAS' DAY, 1907,

BY THE

REV. F. W. PULLER, S.S.J.E.

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TWOPENCE

The Apostolic Commission

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"Jesus therefore said to them again, Peace be unto you: as the Father hath sent Me, even so send I you."—S. JOHN XX. 21, R.V.

IT is not often that the members of the Church have the opportunity of being present at the Consecration of a Bishop. As we who are gathered here this morning have such an opportunity, it seems fitting that I should do what I can to make clear to myself and to you the real meaning and effect of the solemn transaction in which we are in varying measures taking part.

We all know in a general way that there are divers Orders of Ministers in the Church, and we know also that the order of Bishops is the highest among those orders. And we should all probably feel that, when a man is being admitted into the highest order of the Christian ministry, it is right that the members of the Church should come together to pray that a blessing may be poured down from heaven upon him.

But if we are to take a really intelligent and

devout part in this morning's service, it will be a help to us, I think, if we penetrate a little deeper, and if we try to understand what is the origin of the episcopal order, and on what authority it rests. And it seems to me that the most satisfactory way of treating this matter will be for me to recall to your minds a certain sequence of great events, which are recorded for our instruction in the pages of the New Testament, and which have an intimate bearing upon the matter which we have in hand.

Let us then call to our minds the fact that when our Lord Jesus Christ, the Son of God, was here on earth and was carrying on His public ministry, a great part of His work during the years of His ministry was the training of twelve men, so as to fit them to be His Apostles. He intended those Apostles to be in due time, under Himself, the founders of His Church and the first rulers of His Church; but before the apostolic authority could be safely committed to them, they needed to be instructed and trained; and with that object in view our Lord kept them continually near to Himself, so that they might see His manner of life, and listen to His teaching whether given in public or in private, and might witness His miracles of power, and might

gradually attain to a clear understanding as to Who He was, and what He had come to do.

But it was not possible for our Lord to give the full apostolic authority to the twelve during the period of His public ministry. The Church which they were to found was to be the outcome of His redeeming death on the Cross and of His Resurrection on the third day into the life of immortality and glory. It is the risen Saviour Who is the Creator and Head of the Church, and it was the risen Saviour Who commissioned the twelve disciples, and gave to them the various powers and grants of authority which made them to be in the full sense of the term the Apostles of the Lord.

On the very evening of the day of His Resurrection, when the disciples were gathered together in the Upper Room, and the doors were shut, Jesus came and stood in the midst, and made it clear to them that He was their Lord Who had been crucified two days before, but Who was now risen from the dead.

Then He said to them, "Peace be unto you: as the Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost."

And two or three weeks later He met the eleven disciples again, by appointment, on a certain mountain in Galilee; and Jesus came to them and spake unto them, saying, "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world."

In both of these great commissions which the risen Saviour gave to His Apostles, He bases the mission and authority which He gave to them upon His own previous mission and His own previous reception of authority from the Eternal Father. "As the Father hath sent Me, even so send I you. . . . Receive ye the Holy Ghost." The Eternal Father hath sent His only Son into the world at His Incarnation, that the world through Him might be saved; and now the Incarnate Son, having died and risen again, hands on that divine mission to His Apostles. And further, the Incarnate Son had received from the Father all authority in heaven and on earth, and therefore He orders His Apostles to go to all nations and make disciples of them,

baptizing them into the Name of the Three Divine Persons, and teaching them to observe all the injunctions which He, our Lord, had given to them. The members of the apostolic college are sent not only to the Jews, but also to the Gentiles. Their commission is world-wide, because our Lord Himself has received a grant of all authority in heaven and earth. And in order that the Apostles may have courage to undertake the ecumenical task which is laid upon them, our Lord promises that He will be with them alway, even unto the end of the world. This last promise implies that the apostolic office will in some sense continue here on earth until our Lord comes again. The first set of Apostles will indeed die, but they will leave successors behind them, who will carry on the work committed to the Apostolate; and to them the same Presence of our Lord will be guaranteed, to aid them and empower them for the fulfilling of that work, as was guaranteed to the eleven on the mountain in Galilee.

The Galilæan commission is a twofold commission. It has two parts. The Apostles and their successors are to go as missionaries and preach the good news of redemption through Jesus Christ to all the nations of the world, so as to induce those who will

listen to the message to become disciples of Christ. That is the first part of the commission. And then, secondly, the Apostles and their successors are to teach those who have been baptized to observe all things whatsoever the Lord commanded. The apostolic ministry has a mission to those who are without. They are to do all they can to bring them in. And the apostolic ministry has also a mission to those who are within, namely, to teach them to observe all that the Divine Saviour commanded.

On another occasion during those same forty days, between our Lord's Resurrection and His Ascension, He took occasion to set forth in other words the nature of the work which the Apostles and their successors were intended to carry out on behalf of the Christian people. It was on the occasion when S. Peter, who had denied the Lord thrice, but who was now deeply penitent, was to be publicly restored to the full right of executing his apostolic office. Three times Peter had denied, and three times the Saviour addressed him in words of power. "Feed My lambs," the Lord said; "Tend My sheep;" "Feed My sheep." Thus it is made clear that the apostolic office, while it is a missionary office in relation to those who are without, is a

pastoral office in relation to those who are within. Christ, the supreme Shepherd, appoints His Apostles and their successors to be the under shepherds who are entrusted with the duty of tending and feeding under Himself the sheep and lambs of His flock.

It is important that we should get clearly before our minds one great truth which results from all these passages of Scripture which we have been considering. In the Church which our Lord founded, the authority to teach and to guide and to act as shepherds of the flock comes to the Apostles from above, and not from below. It was our Lord Himself Who organized His Church; He did not leave His disciples to organize themselves. Our Lord of course might have followed this second course, if such a mode of proceeding had been consonant with His plan. Our Lord, before He ascended up to heaven, might have intimated to the whole company of those who believed in Him that after His departure they should assemble in public meeting, and should determine how they should organize themselves, and should create offices, and should elect officers to fill the offices, and should delegate to the officers so elected the necessary authority. But, doubtless for reasons of infinite wisdom, that was not the course which

our Lord pursued. He intended to be Himself the Head and King of His Church, and He reserved to Himself the power of creating a ministry and of imparting Apostolic authority to those whom He Himself had chosen. In the kingdom of this world men may fashion their modes of government as they please; but in the kingdom of Christ and of God, it is otherwise. Christ Himself derives His authority from the Father, and the Apostles and their successors derive their authority from Christ.

But at the time of our Lord's Ascension there was a gap in the apostolic college. Judas Iscariot had been one of the twelve; but he had turned traitor, and for the sake of a pecuniary reward had hired out himself to be a guide to them that took Jesus. He had therefore fallen away from this ministry and apostleship, and had gone to his own place; and it was necessary that another should be empowered to occupy his seat.

But how was this to be done? The Christian body was at the moment in a transition state. It was waiting to be endued with power from on high. The Holy Spirit was not yet given; that is to say, the Holy Spirit had not yet come down to dwell personally in the Church and in the individual members of the Church. Not

till after the Day of Pentecost did the Apostles dare to consecrate men to the apostolic ministry by the laying on of hands; and yet they were no doubt led to understand that the full number of the twelve Apostles must be made up, before the Holy Ghost could descend to fill with heavenly power the completely organized body of the Church.

What actually was done under these exceptional circumstances was this. The 120 believers who were gathered together put forward two men, Joseph Justus and Matthias, who had such necessary qualifications as men could judge of; and then prayer was offered by the Church to our Lord, Who knows the hearts of all men. It was felt that our Lord had already chosen one to fill this place of ministry, as He had originally chosen the twelve: and the Church petitioned Him to make the appointment by showing His choice. Then in accordance with ancient Jewish precedent, lots were cast in the assured belief that the whole disposing of the lot is of the Lord, and the lot fell upon Matthias, and from that time onward he was numbered with the eleven Apostles. S. Matthias's appointment to the apostolic office was not made by the other Apostles nor by the whole body of believers. It was regarded as an appointment made directly by

our Lord Himself; for none but our Lord could finally select and appoint a person to fill a post, the filling of which involved the inscription of the name of the holder on one of the twelve foundations of the heavenly Jerusalem.

After the coming down of the Holy Ghost on the Day of Pentecost we never read of any appointments to the Christian ministry being made by this method of casting lots. Henceforth the Apostles, having received an anointing from the Holy One, were guided to the conclusion that they were themselves the living instruments whereby our ascended Lord intended to impart in greater or less degree the gift of apostolic authority to those who were selected as persons fitted to receive it.

There was, indeed, one person who was chosen and commissioned directly by our ascended Lord Himself, without the intervention of any human instruments whatever. I refer, of course, to S. Paul, the great Apostle of the Gentiles. S. Paul, in his speech at Cæsarea before King Agrippa, solemnly testified that our Lord appeared to him and said to him, "To this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen Me, and of the things

wherein I will appear unto thee; delivering thee from the [Jewish] people, and from the Gentiles, unto whom I send thee."

It was this authoritative utterance of our Lord which raised S. Paul to the apostolic office, and put him on an equality with the very chiefest Apostles. The Holy Ghost did, indeed, afterwards reveal to the rulers of the Church of Antioch, some of whom were endued with the gift of prophecy, that they were to lay their hands on S. Paul and S. Barnabas to separate them for their missionary work among the Galatians and other Gentiles; but S. Paul never refers to that solemn benediction as the basis of his apostolical authority. On the contrary, writing to those very Galatians, he implicitly denies any such supposition. He begins his Epistle with these words: "Paul, an Apostle, not from men, neither through man, but through Jesus Christ and God the Father, Who raised Him from the dead . . . unto the Churches of Galatia." In these words S. Paul assures the Galatians that his apostolic office not only had no merely human origin, but also was communicated to him through no merely human instrumentality. It originated with God the Father, and it was communicated to him through the instrumentality of Jesus Christ the Incarnate Son. If it had been otherwise,

S. Paul could not have ranked with S. Peter and S. John.

Thus we see that the whole of the apostolic college, including S. Matthias and S. Paul, was commissioned directly by our Lord, Who commissioned them to carry on the work on earth which He Himself had been commissioned by the Eternal Father to initiate.

But as time went on, and the Church spread and multiplied, the Apostles were not able to carry out in their own persons all the details of administration. They therefore determined, no doubt under the guidance of the Holy Ghost, to ordain seven men to take over part of their work. With this end in view the twelve called the multitude of the disciples unto them, and said, "It is not fit that we should forsake the word of God and serve tables. Look ye out, therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." Accordingly seven men were chosen and set before the Apostles. But the mere election of these seven men did not confer on them any ministerial authority. The election had first to be confirmed by the Apostles, and then the Apostles prayed and laid their hands on the seven, and thus ordained them to the diaconate. No doubt the gift of diaconal authority ema-

nated from our ascended Lord and was imparted by the Holy Ghost in response to the prayer of the Apostles and by means of the laying on of their hands. Through this ordination a certain measure of apostolic authority was communicated to these deacons. But it was a very limited measure of authority. Their primary work was to organize and superintend the daily ministration or distribution of alms and food to the poorer portion of the body of believers at Jerusalem. But some of them, if not all, were allowed also to preach and baptize. We learn this fact from what we are told of S. Stephen and S. Philip, the two who head the list. On the other hand, S. Luke tells us that, when S. Philip by his preaching had made a number of converts at Samaria and had baptized them, he did not go on to confirm them. It needed that the Apostles S. Peter and S. John should journey down from Jerusalem to Samaria in order that by their prayers and by the laying on of their hands in Confirmation, the newly-baptized Samaritans might receive the Pentecostal gift of the indwelling Spirit. We see at once from this instance that the authority transmitted through the instrumentality of the Apostles to the deacons was a limited authority. The deacons were empowered to do some of the work which the Apostles had been

commissioned to do, but they were debarred from doing other parts of that work. For example, they could baptize, but they could not confirm.

At a later stage the Apostles found it to be necessary to ordain men to a higher order of ministry than the diaconate : we read of presbyters or elders in the Church of Jerusalem ; and we are told that, when S. Paul and S. Barnabas, on their return journey to Antioch, visited for the second time the Churches which they had founded in Galatia, they appointed for the believers presbyters in every Church. Later on we read of a body of presbyters who were the local rulers of the Church at Ephesus, and S. Paul, speaking to these presbyters, gives to them the title of bishops, or overseers. S. Paul says to them, "Take heed to yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to shepherd the Church of God, which He purchased with His own blood."

There was a certain stage in the development of the Church when the term presbyter and the term bishop were synonymous, and at that stage both terms were used normally to designate an order of the ministry intermediate between the apostolate and the diaconate. The presbyters or bishops in the Church of Ephesus were the

local pastors of that Church at the time to which I am alluding. Their duty was to shepherd and tend Christ's flocks at Ephesus, and they had been made bishops or presbyters by the Holy Ghost, no doubt when they were ordained. S. Paul had lived at Ephesus for three years, and had founded the Church there, and we have every reason to suppose that he had ordained the presbyters at Ephesus, as previously he and Barnabas had ordained presbyters in each of the Churches of Galatia.

Later on we read of bishops and deacons at Philippi; and again of bishops, also called presbyters, in the Churches of Crete. We are never told of any Churches after the days of their first beginnings, which were without presbyters. We may safely say that all the Churches of Christendom had presbyters and deacons to preside over them; and these presbyters and deacons were themselves subordinate to the Apostles, who held the supreme place under Christ in the government of the Church on earth.

Thus there were three orders of ministry: first, the Apostles; secondly, the presbyters or bishops; and, thirdly, the deacons.

And here we must be careful to note that we never read of presbyters taking upon them-

selves to ordain in the absence of an Apostle.[1] All the ordinations of which we read in the New Testament are carried out by Apostles, or by specially empowered persons like Timothy and Titus, who were sent by the Apostles to ordain in particular places in their stead. About the status of such persons I shall speak presently.

If we may judge by what we know of S. Paul's practice, each Apostle took particular care of the Churches which he had himself founded. He visited them continually, when he was free to do so; and when he was absent from them he kept up copious correspondence with them. The Churches which S. Paul had founded constituted what may be called his diocese; and when he was not a prisoner, or founding new Churches among the heathen, he was continually itinerating

[1] In 1 Tim. iv. 14, S. Paul says to S. Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." With this passage must be compared 2 Tim. i. 6, "I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands." It seems evident that the presbyters joined with S. Paul in the imposition of hands by which Timothy was consecrated. According to our English rite the presbyters still join with the Bishop in the laying on of hands which takes place at the ordination of a priest. But there is no Scriptural example of presbyters ordaining in the absence of an Apostle.

among the Churches which looked up to him as their founder, and depended upon him as their father in Christ.

But at a certain point in the sacred history a new phenomenon appears, which begins in the Mother Church of Jerusalem. We find S. James, the brother of the Lord, permanently residing in Jerusalem, and exercising apostolic authority there, and presiding over the presbyters and the deacons, and the whole body of believers. When S. Peter had been miraculously delivered from prison, and found it to be necessary that he should retire from Jerusalem, he left word that all the things that had happened should be told "unto James and to the brethren." On another occasion, when S. Peter and S. Paul and S. Barnabas were at Antioch, we are told that "before that certain came from James, Peter did eat with the Gentiles." These persons, who came from James, were evidently members of the Church of Jerusalem, and they are described as coming from James, because he was the head of the Church of Jerusalem. And again, when S. Paul, accompanied by delegates from many of the Gentile Churches which he had founded, brought alms to Jerusalem for the poor saints there, we are told by one of the delegates, S. Luke, that on

the day which followed their arrival in Jerusalem, "Paul went in with us unto James; and all the presbyters were present." It is clear from these passages that S. James was what we should now call Bishop of Jerusalem. Probably he was not so called in his own lifetime. At that time the word bishop was a synonym for presbyter. But S. James was evidently something much more than a presbyter or bishop; he was of Apostolic rank, and he had all the presbyters of Jerusalem attending on him. To call him Bishop of Jerusalem would have seemed in those days to give him much too lowly a title, and it would in fact have mis-described him. Still, whatever may have been his precise title, he was the Apostolic President of the Church of Jerusalem, and he had a number of presbyters and deacons working under him, and he was, therefore, in all respects what we should now call a diocesan bishop. We may be quite sure that the creation of this new office in the Mother Church of Jerusalem had the concurrence of the other Apostles. Certainly we find that, when at a later date the other Apostles came together at Jerusalem to hold a synod, it was S. James, the chief officer of the local Church, who presided over the synod, and draughted the resolution which

gave formal expression to the conclusion at which, after discussion, the synod had arrived. And S. Paul, when he enumerates the leaders of the apostolic body who had gathered at Jerusalem, gives the first place to S. James. He says: "James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship." Here S. James takes precedence of S. Peter and S. John. Thus we see that diocesan episcopacy has full apostolic authority, and can rightly claim unmistakable Scriptural precedent.

It would seem that for some considerable time after the establishment of a resident Apostolic President to rule over the Church of Jerusalem, the supreme authority over each of the Gentile Churches continued to reside in the Apostle who had founded that Church. But towards the end of S. Paul's life we find him appointing Timothy to rule over the Church of Ephesus, and Titus to rule over the Churches of Crete. We know that five or six years earlier there had been a company of presbyters who shepherded the Church of Ephesus. But now S. Paul appointed Timothy, a relatively young man, to rule over the presbyters and deacons, and over the whole body of believers who belonged to the Ephesian

Church. Timothy is instructed by S. Paul to exercise a general discipline over the Christian community as a whole, as well as over particular classes of persons within the community. S. Paul, after setting forth the true view which ought to be taken about certain matters, says to S. Timothy in the first of the two Epistles addressed to him: "These things command and teach. Let no man despise thy youth." And again: "These things also command, that they may be without reproach." "Them that sin, reprove in the sight of all, that the rest also may be in fear."

And similarly to S. Titus, whom he had set over the Churches in Crete, the Apostle writes: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting." "These things speak and exhort and reprove with all authority." "A man that is heretical after a first and second admonition refuse." "Let our people also learn to maintain good works."

Thus a general oversight and authority are given to Timothy and Titus in regard to the body of believers. But S. Timothy is also given authority over the teaching of the teachers. S. Timothy is enjoined to "charge certain men not to teach a different doctrine." And again: "There are many unruly men,

vain talkers and deceivers, . . . teaching things which they ought not, . . . whose mouths must be stopped."

Again, S. Timothy is expressly given authority over the presbyters. S. Paul says: "Against a presbyter receive not an accusation, except at the mouth of two or three witnesses." Thus the relatively young man Timothy is constituted a judge over the elders. He is to receive accusations against them, he is to hear witnesses. And, on the other hand, he is to reward, in such ways as are open to him, presbyters who do their work well: "Let the presbyters who rule well be counted worthy of double honour."

But beyond all that has gone before, Timothy and Titus are given authority to select and ordain presbyters. S. Paul says in his letter to Titus: "I left thee in Crete . . . that thou shouldest appoint presbyters in every city." To Timothy instructions are given as to the sort of men who are to be admitted to the presbyterate and to the diaconate; and he is enjoined to "lay hands hastily on no man."

It is clear that Timothy and Titus were made presidents over the Churches to which they were sent, with full powers of jurisdiction and full authority to select and ordain those

whom they should judge to be worthy of Ordination. I do not suppose that they were called bishops. That would have been felt to be too lowly a title for them. They were apostolic delegates ruling over presbyters, deacons, and lay people; and they therefore held an office to which for the last 1,800 years the name of bishop has been attached. They differed from S. Paul and from the Twelve in this point; they had not received their commission directly from our Lord. They had been consecrated or ordained to their high office by the laying on of S. Paul's hands. S. Paul says expressly to S. Timothy: "I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline."

Of course so long as the Apostles lived, apostolic delegates, such as were Timothy and Titus, exercised their authority in subordination to the Apostles. But when, gradually, one by one, the Apostles died off, the Apostolic Presidents of the Churches became the supreme Order in the Church, and they therefore succeeded to all the Apostolic authority which was intended to abide permanently in the Church until the Lord's return. They were not, indeed,

as the Apostles had been, eye-witnesses of the Resurrection of the Lord. But as chief rulers of the Church and as chief founders of new Churches among the heathen, they were in a very true sense successors of the Apostles. Before the death of S. John each of the seven Churches of Asia had its angel, who was held by our Lord to be responsible for the good or bad state of the Church over which he ruled. I have myself no doubt that these angels were what we should now call diocesan bishops; and that is the view taken by the Presbyterian Godet, and by the German Protestant Bunsen, and by such profound scholars among ourselves as Bishop Westcott and Dr. Hort.

About fifteen years after the Apocalypse was written, S. Ignatius of Antioch uses the title bishop in the sense in which we use it now; and he uses it not as a new term invented by himself, but as a term which every one would understand; and he assures us that "the bishops are settled in the farthest parts of the earth"; and he exhorts those to whom he writes to "respect the deacons as Jesus Christ," and "the bishops as being a type of the Father," and "the presbyters as the council of God and the college of the Apostles," and he adds that "apart from these there is not even the name of a Church."

Thus we see that the episcopal government

of the Church formed an important part of the legacy left to the Church by the Apostles, when they themselves passed away. And we see also that our own Church is stating the literal truth, when she says in the Prayer Book: "It is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons."

Now, we have met together to-day to be present at the consecration of a new bishop. That sacred apostolic commission which our Lord gave to the twelve and to S. Paul, and which the Apostles transmitted afterwards by prayer and by the laying on of hands to their successors, the bishops, and which has been preserved and handed on through eighteen centuries in the Church of God, is now to be communicated in the old apostolic way to him who has been chosen to be the Coadjutor-Bishop of Capetown. The gift of apostolic authority will come down from our glorified Lord, the divine Head of the Church, and will be communicated to our brother through the laying on of hands and the prayers of the consecrating bishops. Let us all earnestly join in spirit with this great act which our Lord is going to accomplish in our midst; let us beseech

Him to pour out, along with the gift of the episcopate, an abundant measure of sanctifying grace upon him who has been selected to this high office; so that he may be a true father in Christ, a true shepherd of the flock, an ardent lover of souls, an ensample to all Christian men, a wise ruler of the Church of God, a valiant champion of the Faith once for all delivered unto the saints, and at the same time one of those peacemakers who have the promise that in some special way they shall be called the children of God.

The bishop-elect, when he has been consecrated, will enter upon a two-fold work. He will be the Coadjutor-Bishop of Capetown; he will also be one of the bishops of the Province of South Africa. As coadjutor-bishop it will be his joy to relieve our beloved father, the archbishop, of part of the burden involved in feeding and tending the flock of Christ in this vast diocese, and he will thus enable the archbishop to husband his strength, so as to be physically capable of carrying out efficiently that general oversight of the work of the Church throughout the whole South African Province, which has been committed to him.

As a bishop of the Province, the new bishop will have a seat in the House of Bishops in the Provincial Synod, and he will also have a seat

in the Synod of Bishops, and in both of these Synods he will have an equal share with the other bishops of the Province in deciding how best to solve the difficult problems which have to be faced by the rulers of the Church. Some of those problems are connected with the fact that the Church includes within her pale people belonging to different races, and who speak different languages, and inherit different traditions and different degrees of civilization.

To human sight it sometimes seems impossible to discover the pathway of justice and wisdom. But with God all things are possible. Christ our Lord deliberately broke down the middle wall of partition, and founded His Church on a Catholic basis. The Apostles and their successors were to go into all the world and make disciples of every nation ; and it is a happy thing for the Church in this Province that the bishop-elect has had a long experience of missionary work in the Transkeian territories among the native tribes belonging of the Bantu race. The vast majority of the people of this Province belongs to that race and the greatest problem, or at any rate one of the greatest problems, which confronts the South African Church at the present time is the problem how best to bring to our Lord, and to gather into the unity of the Holy Catholic and Apostolic

Church these millions of men and women and children, who have been created in God's image and whom He wills to he saved.

And now let us fall to prayer on behalf of our father and brother, the bishop-elect. May he be enabled to surrender himself wholly to our Lord. May he be a channel of blessings to many souls. May he persevere to the end, and receive the crown of righteousness in the day of Christ's appearing.

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